



ISSN 2456-3110

Vol 3 • Issue 3

May-June 2018

Journal of **Ayurveda and Integrated Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

Concept of Swastha Vrutta in Netra Swasthya

Dr. Prakruthi G,¹ Dr. Visakh MD,² Dr. Hamsaveni V.³

^{1,2}Post Graduate Scholar, ³Guide & Professor, P. G. Dept. of Shalakya Tantra, Sri Kalabyreshwara Swami Ayurvedic Medical College and Research Centre, Bangalore, Karnataka, INDIA.

ABSTRACT

Acharya Chakrapani clearly says that the condition free from disease is *Swastha* and regimens followed to keep the individual healthy are *Swastha Vrutta*. Acharya Sushruta explains *Swastha* as a condition where there will be *Sama Dosha*, *Sama Agni*, *Sama Dhatu*, proper *Mala Kriya*, *Prasanna Atma-Mana*, which is even now accepted by WHO also where they defined health as a state of complete physical, mental and social well being and not merely the absence of disease or infirmity. *Netra* being the most important *Indriya* among all the *Indriya*, it is very necessary to maintain its health. Creating awareness among the people regarding the concepts of *Dinacharya*, *Rutucharya*, *Sadvrutta* helps to decrease the increasing life style diseases. The concept of *Ahara* is very much important when it comes to *Dosha* and *Dhatu Samyata*. Being *Nayana Chintakas*, it is our duty to explore the things which our *Acharyas* explained clearly to maintain *Swasthya*. In this aspect an attempt is made to gather the information which is specifically explained as a part of *Swastha Vrutta* in relation with *Netra Swasthya*.

Key words: *Swastha*, *Netra*, *Dinacharya*, *Rtucharya*, *Sadvrutta*, *Ahara*.

INTRODUCTION

The regimens to be followed after awakening from sleep to maintain health routinely are mentioned as *Swastha Vrutta*. The word *Swastha* comprises of ‘*sva*’ which means one’s own and ‘*stha*’ means staying i.e., being in one’s own natural state.

Swasmin Sthane, Swasmin Karmani Swasu Rupe Sthiyate Tat Vrutam Swasta Vrutam !!^[1]

There are two types of *Swastha Vrutta* - *Vaiyaktika Swastha Vrutta*, where it is followed by the individual

to prevent disease. *Samajika Swastha Vrutta*, where the principles to be followed by community for the maintenance of health of the society.

Dinacharya^[2-4]

Under the concept of *Swastha Vrutta*, very important factor to be considered is *Dinacharya*. If one follows proper *Dinacharya*, he will be endowed with *Suprasendriyata*, *Balalabha*, *Ayushalabha*, *Sowmanasyata*.

- *Arogyam Bhaskaraadichet !* One who is desirous of long healthy life should get up in *Brahmi Muhurta* as it clearly told as *Brahmi Muhurte Uttishtetwaswastho Rakshaarthamaayusha: !!*
- One should sit facing towards north or eastern direction and sip water after cleansing the excreta of *Dhatus*, tears, after taking bath, after eating, after sleeping, after sneezing, after worship and after travelling. This is known as *Achamana*.
- *Danta Dhavana* - One should brush in morning and night after intake of food with twigs of *Arka*, *Vata*, *Khadira*, *Karanja*, *Arjuna*. It is contraindicated in the diseases of eye.

Address for correspondence:

Dr. Prakruthi G.
Post Graduate Scholar, P. G. Dept. of Shalakya Tantra,
Sri Kalabyreshwara Swami Ayurvedic Medical College and
Research Centre, Bangalore, Karnataka, India.
E-mail: prakruthikalpana@gmail.com

Submission Date : 05/05/2018 Accepted Date: 16/06/2018

Access this article online	
Quick Response Code	Website: www.jaims.in
	DOI: 10.21760/jaims.v3i3.12883

- *Kavala Gandusha* - Mouth is completely filled with *Gandusha Dravya* till *Dosha* gets filled in the mouth or before eye starts watering is known as *Gandusha* and in which movement of the *Dravyas* inside the mouth constitutes *Kavala*. The *Samyak Yogas* of both *Kavala* and *Gandusha* include *Indriya Prasadana*, which clearly explains the importance of both the concepts.
- *Anjana* - For maintenance of positive health of *Urdhwa Kaya*, the most important measure like application of collyrium should be done daily.

Time of application of Anjana - One should apply collyrium made of antimony everyday for protecting eyes. Collyrium made of *Berberis aristata* is applied once in five or eight days at night time for lacrimation of eyes.

Eyes are dominant in *Tejo Mahabhuta*, so there is fear of being afflicted with *Kapha*. Hence process which alleviates *Kapha* is good for eyes; strong collyrium should not be used in day time, as the eyes weakened by drainage will be afflicted by sun. Thus the collyrium meant for drainage should be always applied at night.

Benefits of application of Anjana - The gold ornaments are cleaned by means of oil, cloth, hair brush, similarly application of collyrium cleans the human eyes, which makes them shine like the bright moon in the clear sky.

Samyak Netra Virikta Lakshanas - includes *Vishada*, *Laghava*, *Nasravi*, *Kriyapatu*, *Sunirmalam*, *Shantopadrava*.

Contraindications of Anjana - one should not apply collyrium in the conditions of tiredness, *Udavarta*, crying, after intake of alcohol, anger, fear, fever, suppression of natural urges and diseases of head. It is also contraindicated in ocular conditions like redness of eyes, pain, blindness, excessive lacrimation, pain and swelling.

- **Dhumapana** - Part of vitiated *Kapha* situated in the head is eliminated very fast by smoking. So after application of collyrium, smoking is indicated.

In the daily regimen always *Prayogika* variety of smoking is advised. One should inhale medicated fumes after bathing, eating, tongue scraping, sneezing, brushing teeth, *Nasya*, *Anjana* and sleep. It is helpful in the case of *Akshishula*. Smoking in excess or at improper time produces complications like deafness, blindness, dumbness, loss of functioning of sense organs, bleeding from different parts of body and giddiness. It is contraindicated in the case of *Timira*.

- **Nasya** - Nose is the entry way for the head and medicine used in the form of nasal instillation, cures the diseases of the head through this route only. Practice of *Nasya* at proper time as said in the text prevents diseases of eyes, nose and ears. There will be clarity in sense organs if it is done properly. If done insufficiently, causes dryness of sense organs and if it done in excess it causes heaviness in sense organs.
- **Chankramana (mild exercises)** - It is a variety of exercise which does not cause any kind of trouble to the body. It increases life span, strength, intelligence, digestive power and perceptive power of sense organs.
- **Abhyanga** - Application of the oil to the body based on season, *Dosha*, condition is known as *Abhyanga*. Daily practice of *Abhyanga* delays ageing, cures tiredness and *Vata* disorders, improves vision, complexion, nourishment, life, sleep, good lustrous skin and strength. This should be done specially to head, ears and feet. *Padabhyanga* helps to improve the vision. *Shiroabhyanga* does *Indriya Prasadana*.
- **Snana** - Taking head bath with hot water is injurious to eyes where as with cold water is good for eyes. Before taking bath, one should apply the paste of *Krishna Tila* which is said to be *Vatahara* and *Chakshushya*. Alternatively, one can apply the paste of *Amalaki* before taking head bath.
- **Pada Prakshalana** - Washing the feet cleans the foot, cures diseases of feet and tiredness. It is good for eyes, enhances virility, *Rakshoghna* and enhances pleasantness.

- **Padatra Dharana** - Wearing footwear is good for eyes, skin and destroys diseases of foot. It enhances strength, courage and virility.
- **Chatra Dharana** - Umbrella protects from rain, wind, dust, fumes, mist and intense heat of sun. It improves complexion and good for eyes and enhances *Ojas* and is auspicious.

Ratricharya^[5-7]

After taking the meals, one should clean his hands properly by removing food completely and then touch the eyes with moist fingers tips.

- **Bhojanottara Krama** - *Triphala Churna* mixed with honey and ghee should be used a night to strengthen the vision.
- **Souviranjana** should be used daily, as it is conducive for eyes. But once in 5 or 8 days *Rasanjana* should be applied to remove the *Doshas* from eyes.
- If sexual intercourse is done with menstruating lady, the child born will have vision defects.

Rutucharya^{[8],[9]}

One has to undergo *Rutushodhana* depending on the *Prakruti*. *Pravrut*, *Sharad* and *Vasanta Rutus* are considered as suitable seasons for administering elimination therapies of *Vata*, *Pitta* and *Kapha Dosha* respectively. Under *Samyak Shodhana Lakshanas*, it has been mentioned that it strengthens the *Indriyas*. So, one has to take *Shodhana* to maintain the normalcy of *Chakshurendriya* at regular interval of time.

Concept of Ahara^{[10],[11]}

Under *Nithya Sevaniya Ahara Dravyas*, *Acharya Charaka* has clearly mentioned *Mudga*, *Saindhava*, *Amalaki*, *Ghritha*. These are considered to be best *Chakshushya Dravyas* and should be used as *Pathyas*. Other *Ahara Dravyas* which are to be used as *Pathya* are *Lohita Shali*, *Surana*, *Patola*, *Vartaka*, *Karavellaka*, *Navina Mocha*, *Navamulaka*, *Punarnava*, *Kakamachi*, *Pattura Shaka*, *Draksha*. *Yoga Ratnakara* gives a special description regarding *Chakshushya Shaka Panchakas* as *Jeevanti*, *Vastu*, *Matsyakshi*,

Meghanada, *Punarnava*. One should consume more of *Snigdha Aharas* which are considered to be as the cause for *Indriya Drudhikarana*.

Concept of Upavasa^[12]

Fasting is auspicious, cures *Ama Dosha*, enhances *Agni*, gives enthusiasm, clarity for sense organ and fasting is pious rule according to texts. It enhances virtuousness, health, lifespan and good thoughts.

Concept of Vega Dharana^[13]

Always the diseases are produced due to the forceful creation of unmanifested urge and suppression of manifested urge. *Kshavathu Vega Dharana* causes *Indriyas Dourbalya*, *Nidra Vega Dharana* causes *Akshigourava*, *Bhaspa Nigraha* causes *Akshiroga*, *Chardi Nigraha* causes *Netra Kandū*. *Acharya Vangasena* quotes *Vit*, *Mutra*, *Vata Nigraha* are the causes for *Netra Rogas*.

Concept of Prajnaparadha^[14]

One should avoid intellectual errors, take care of sense organs, by avoiding excessive, improper or disuse of sense organs, knowledge about place, time and oneself and adopt codes of conduct.

Concept of Sadvrutta^[15]

For maintaining health of sense organs and mind one has to follow the rules like proper interaction of sense organs, performing of different actions after proper thoughtful analysis by his intelligence.

While walking one should see one *Yuga* forward (6 feet), one should not be a slave to senses no one should let loose fickle mind. One should not inflict too much burden over the intellect or senses.

DISCUSSION

Acharya Sharangadhara quotes no creature in the universe is immortal, it is important to prevent death, but it is possible to prevent disease. So one should try for that which is preventable.

Early to bed and early to rise, makes a man healthy, wealthy and wise - there are many advantages on getting up early in the morning. Mainly it helps to reduce the stress level and helps to balance the

mental health which is very important for *Samyak Indriyarthas* Sannikarsha.

The relationship between infected teeth and diseases of the eye has been known for some time. Several centuries ago, *Fabricus Hildanus* reported a case of ophthalmia and loss of the eye due to an abscessed tooth. And also Bier described a case in which contraction of the visual field was done away with by extraction of caries tooth. One has to maintain ocular hygiene by means of *Dantadhavana*, *Kavala* and *Gandhusha*.^[16]

Regular physical activity may reduce the risk of developing serious eye diseases. A handful of studies have delved into the links between regular exercise and glaucoma and macular degeneration.^[17]

Na Netra Roga Jaayanthe Tasmaad Anjana Maacharet !!

If one applies *Anjana* as a part of *Dinacharya*, he will definitely devoid of eye diseases.^[18]

Nasya Karma - “*Naso Hi Shiraso Dwaram*”, nose being the gateway to the *Shiras* helps to eliminate the *Doshas* which disturbs the *Urdhwa Jatru*. The drug administered through the nostrils reaches the *Shringataka* (*Sira Marma*) get diffuse in entire *Murdha*, takes away the morbid *Doshas* from *Siramukha* of *Netra*, *Karna*, *Kanta* etc., from *Urdhwa Bhaga* of *Jatru* just like removing *Munja* grass from its stem.^[19]

In the centre of the feet, 2 *Nadis* are situated which are directly connected to the eyes. By doing *Padabhyanga*, *Vata Dosha* can be controlled which is responsible for normal functioning of *Panchendriyas*.^[20]

Acharya Charaka emphasizes importance of food as the body as well as diseases are formed by food, wholesome and unwholesome food is responsible for happiness and misery respectively. “*Ahara Sambhava Vastu Rogascha Ahara Sambhavaha*”, *Ahara* is responsible for formation of the body and is the root cause of all the diseases including eye disorders. *Netra*, a prime sense organ is nourished by proper food and suffers from nutritional disorders, if the food

taken is incompatible and deficient in its nutrients, mainly the micronutrients which include vitamins and minerals. So one has to consider the factors which are helpful to nourish the *Chakshurendriya*. One should adopt the *Pathya Aharas* told by our *Acharyas* for the purpose of the same.

Proper *Rutu Shodhana* will definitely helps to avoid many diseases which are going to occur in future. Every individual should undergo *Rutu Shodhana* to control many of the preventable degenerative or other kinds of ocular manifestations.

Acharya Vagbhata says non-suppression of natural urges as one of the measures of prevention. One should not suppress the natural urges in any ways. Example w.r.t. *Kshavathu Vega Dharana*, It weakens the blood vessels in the brain and cause it to rupture due to the momentary elevation of blood pressure. There will be bruising of the sclera around the iris due to rupture of small blood vessels.^[21]

Using umbrella will helps to protect eyes from damages occurring by exposing to Sunlight, UV light. On exposing to these harmful radiations there is an increase in chance of getting cataract, Pterygium and other degenerative disorders.^[22]

Causative factors for physical and mental diseases are wrong utilization, over utilization and non-utilization of objects of sense organ, time and intellect. So, an intelligent person should avoid them and prevent diseases.

CONCLUSION

Ayurveda believes that mind, soul and body are like the pillars of life. The combination of these three are responsible for *Purusha* as well as world and even for the disease to occur. In the present scenario, most of the diseases are multifactorial where involvement of mind is invariably present at one or the other stage of the disease. A wise person should be vigilant about his duties towards his own body like an officer-in-charge of a city and a charioteer towards the city and chariot respectively. Practicing the regimens which are wholesome for sense organs constitute *Indriyopashamana* which is a needful thought where

every individuals should think over it and adopt to overcome many of the preventable diseases.

REFERENCES

1. Mangala gowri V. Rao, A Text Book of Swasha Vrutta, Reprint edition, Chaukhambha Orientalia, Varanasi, 2014;pp.560, p.1.
2. Dr Anna Moreswar Kunte, Krishna Ramachandra Shastri Narre, Pt. Hari Sadasiva Sastri, Ashtanga Hridaya with commentaries Sarvangasundari of Arunadatta and Ayurveda Rasayana of Hemadri, Chaukhamba Surabharati Prakasan, Varanasi, Edition 2008, Sutra sthana, chapter-5, pp-956.
3. Narayan Ram Acharya "Kavyathirtha", Sushruta Samhita, with Sri Dalhanacharya Teeka, Chaukhambha Orientalia, Varanasi, reprint edition 2009, Chikitsasthana, chapter -24 , pp-824.
4. Vaidya Jadavji Trikamji Acharya, Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Chowkhamba Krishnadas Academy, Varanasi, Reprint 2010, Sutra sthana, Chapter- 5, pp – 738.
5. Dr. Shivprasad Sharma, Ashtanga Sangraha of Vriddha Vagbhata with the Shashilekha Sanskrit commentary by Indu, Sutra sthana, chapter 10, verse 13, pp-964, pg. 100.
6. Vaidya Jadavji Trikamji Acharya, Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Chowkhamba Krishnadas Academy, Varanasi, Reprint 2010, Sutra sthana, Chapter - 5, Verse – 15, pp – 738, pg - 39.
7. Bhava Mishra, Bhavprakash edited with the vidyotini hindi commentary by Bhisagratna pandit Sri Brahma Sankaramishra(vol-2), Choukambha sanskrit bhavan-Varanasi, reprint edition-2015, chapter-5, verse-286 – 288.
8. Vaidya Jadavji Trikamji Acharya, Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Chowkhamba Krishnadas Academy, Varanasi, Reprint 2010, Sidhhi sthana, Chapter - 6, Verse - 4-6, pp – 738, pg - 703.
9. Dr Anna Moreswar Kunte, Krishna Ramachandra Shastri Narre, Pt. Hari Sadasiva Sastri, Ashtanga Hridaya with commentaries Sarvangasundari of Arunadatta and Ayurveda Rasayana of Hemadri, Chaukhamba Surabharati Prakasan, Varanasi, Edition 2008, Sutra sthana, chapter-18, Verse - 30, pp-956, pg - 270.
10. Vaidya Jadavji Trikamji Acharya, Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Chowkhamba Krishnadas Academy, Varanasi, Reprint 2010, Sutra sthana, Chapter - 5, Verse – 12-13, pp – 738, pg -38.
11. Yogaratnakara with hindi commentary by Vaidya Shrilakshmiapati Shastri edited by Bhisagratna Sri Brahmasankaramishra shastri, Chaukambha Sanskrit bhawan, Varanasi, reprint edition-2012, Uttarakhand, Netrarogadhikara, pp -647, pg -395.
12. Mangala gowri V. Rao, A Text Book of Swasha Vrutta, Reprint edition, Chaukhambha Orientalia, Varanasi,pp-560, pg – 67.
13. Dr Anna Moreswar Kunte, Krishna Ramachandra Shastri Narre, Pt. Hari Sadasiva Sastri, Ashtanga Hridaya with commentaries Sarvangasundari of Arunadatta and Ayurveda Rasayana of Hemadri, Chaukhamba Surabharati Prakasan, Varanasi, Edition 2008, Sutra sthana, chapter-4, pp-956.
14. Vaidya Jadavji Trikamji Acharya, Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Chowkhamba Krishnadas Academy, Varanasi, Reprint 2010, Sutra sthana, Chapter - 7, Verse 53, pp – 738, pg -54.
15. Vaidya Jadavji Trikamji Acharya, Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Chowkhamba Krishnadas Academy, Varanasi, Reprint 2010, Sutra sthana, Chapter - 8, pp – 738.
16. <https://jamanetwork.com> Dental infection in diseases of the eye, W.F.C. Steinbugler, Arch Ophthalmol. 1930; 4 (2):220-227.
17. Spindel eye associates, The effects of exercise on vision. www.spindleye.com
18. Narayan Ram Acharya "Kavyathirtha", Sushruta Samhita, with Sri Dalhanacharya Teeka, Chaukhambha Orientalia, Varanasi, reprint edition 2009, Chikitsa sthana, chapter -24 , pp-824, pg – 487.
19. Dr. Shivprasad Sharma, Ashtanga Sangraha of Vriddha Vagbhata with the Shashilekha Sanskrit commentary by Indu, sutra sthana, chapter-29, Verse – 3, pp-964, pg. 217.

20. Dr. Shivprasad Sharma, Ashtanga Sangraha of Vriddha Vagbhata with the Shashilekha Sanskrit commentary by Indu, Uttara tantra, chapter-20, versr-13 , pp-964, pg-730.
21. <https://www.livescience.com> August 19,2010, by Corey Binns.
22. Prakruthi G et al / Int. J. of Pharmacy and Analytical Research Vol-7(1), 2018.

How to cite this article: Dr. Prakruthi G, Dr. Visakh MD, Dr. Hamsaveni V. Concept of Swastha Vrutta in Netra Swasthya. J Ayurveda Integr Med Sci 2018;3:108-113. <http://dx.doi.org/10.21760/jaims.v3i3.12883>

Source of Support: Nil, **Conflict of Interest:** None declared.
